assigned to it, it has a whole train of attendants that wait upon it to obey its will, and to do it honour in the results which flow from it. It has this high place assigned to it in man's very constitution, which thus declares the high value which God sets upon it; and announces, too, what is the place which we should reserve for that God whom it represents. It is true that virtue has no such lofty position in man's present nature; but still there is evidence, in the sadly ruined building, that though the tower so battlemented, turreted, and guarded, has fallen, it was once the crowning object and defence of the fabric.

It has often been disputed whether virtue has its seat among the faculties or the feelings. This controversy has not unfrequently been a mere war of words. Persons who deny that it is in the intellect, mean by intellect, simply the reason distinguishing between truth and error. Those who deny that it lies in the feelings, mean by feelings the mere flying emotions which depend on the temperament of the mind. When we take a full view, we may discover both the exercise of a faculty and the play of feeling. In virtuous action, all the parts of the soul, and not merely one department of it, are called forth into vigorous exertion. There is the will followed by the sensibility, subordinated to the moral faculty, quickened by its appropriate emotion, and guiding the whole intellectual powers. It is the united an[redacted]them of praise, offered by every part of the human soul to God, its Maker and its King.

When the reflex moral faculty, or the conscience, surveys virtuous action, it proclaims it to be good. This faculty in unfallen beings is set as the guard of virtue, warning it of danger, and encouraging it by its smiles on the path of well-doing. But it can scarcely be repeated too frequently, that the possession of virtue and the possession of conscience are not the same. The existence of a judge in a land does not prove that

the country is free from crime; nay, it seems rather to show that there is a possibility of crime ; and just as little does the presence of conscience prove that there can be no sin in the soul —it is rather meant to warn us of the danger of sin. In a pure and well-regulated mind, the office of conscience would have been a very easy and delightful one. Occasionally giving warning of danger, its grand office would have been to stimulate the virtuous affections, by the sanctions which It gave, and the